

# The Missionary Intelligencer.

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## TRUSTEES OF GOD'S RICHES.

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CHRISTIANS, then, are trustees or stewards, and in no sense owners or proprietors. The law of the tithe does not exhaust the duty of the Christian. Certainly he should give not less than one-tenth. Nevertheless the Christian's stewardship involves more than his relation to one-tenth, or any other fraction of his income no matter how large or small. It relates to the obtaining, holding, and using of all one's income according to the principles of the religion of Jesus Christ. Each Christian will be held to strict account for his stewardship. Christ had most severe denunciation for unfaithful stewards. There is, indeed, need of a finer sense of moral obligation with reference to our financial relations with God. When His followers observe the same clear rules of honest dealing in their transactions with Him which they regard as imperative in dealing with their fellow-men, that is, regard and treat as belonging to the treasury of heaven all that they have, the financial problem involved in the world's evangelization will be eliminated.—

JOHN R. MOTT.

## Financial Exhibit for Ten Months.

	1910	1911	Gain
Contributions from Churches .....	3,345	3,132	*213
Contributions from Sunday Schools .....	3,581	3,643	62
Contributions from C. E. Societies .....	906	1,018	112
Individual Contributions.....	968	1,093	125
Amounts.....	\$268,305.54	\$238,019.18	*\$30,286.36

Comparing the receipts from different sources shows the following:

	1910	1911	Gain
Churches.....	\$104,313.03	\$99,420.48	*\$4,892.55
Sunday Schools .....	78,222.84	68,995.79	*9,227.05
Christian Endeavor .....	7,475.83	7,558.51	82.68
Individuals .....	23,605.82	23,868.76	262.94
Miscellaneous .....	5,246.62	1,349.14	*3,897.48
Annuity .....	48,400.00	33,440.97	*14,959.03
Bequests .....	1,041.40	3,385.53	2,344.13

\*Loss.

Loss in Regular Receipts, \$17,670.46. Loss in Annuity, \$14,959.03. Gain in Bequests, \$2,344.13.

Send all offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, O.

## This After-Vacation Month

Is the month of greatest importance to the Foreign Christian Missionary Society. It is the closing month of the missionary year. *As goes September, so goes the work.*

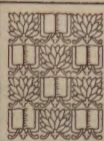
A very serious deficit is pending, and the Society needs the aid of every friend of the work.

Let every pastor, Sunday school superintendent, and church leader see to it that everything possible is done to aid the work. Pick up the fragments, send in completed offerings, hurry forward all possible receipts. If your congregation or Sunday school has not yet contributed, we urge that the matter be looked after at once. Individual givers, come to the help of the work.





## EDITORIAL NOTES



¶ *May these be days of prayer for the work on the part of all its friends. Let us pray for the missionaries and native workers; for the churches that they may give as unto the crucified Christ; for reinforcements for the needy fields, and for the Executive Committee that it may have wisdom from on high in the direction of the work.*

¶ The Presbyterian Foreign Board has sent forth almost one hundred new missionaries this year.

¶ 230,000 young people systematically studied books on missions last year in the United States.

¶ It is announced that seven per cent of the ministry of the Unitarian churches have withdrawn from their profession during the past year.

¶ The Mohammedans have recently organized a missionary society of their own at Cairo. Its purpose is to spread Islam throughout the world.

¶ The cigarette has found its way all over China, and even to the Tibetan border. Shall we be behind the tobacco merchant with the gospel of Jesus Christ?

¶ Those who are already enlisted can greatly help the work by enlisting others. If each one would win one, the increase of funds would be most gratifying. Not only so, but both would be blessed of God.

¶ Count Okuma, of Tokyo, Japan, announces that Mr. Carnegie has given \$1,000,000 to Waseda University. He states that Mr. Rockefeller offered a large amount also, but only on the condition that Christianity be taught.

¶ During the summer vacation the missionaries have had some of the teachers and students out with the evangelists in the villages preaching in India. They have found it a good plan. Encouraging reports come from every work.



MISS NINA PALMER,

Of Drake University, Des Moines. She is under appointment as a missionary, and goes this fall to aid Miss Emma Lyon in the Girls' School at Nankin, China.

¶ The Foreign Society is soon to issue two very important books: one by Professor Alva W. Taylor, on "The Social Victories of Foreign Missions," and one by Mrs. A. L. Shelton, on "The Tibetan Work at Batang." Mr. Taylor's book will be a mission study volume.

¶ Let us do what we ought to do, and after awhile we will enjoy doing it. Some people give reluctantly to missions the first time, but after they learn of the work and feel they have a share in it, their giving is a joy. Are we never to begin to do anything for Jesus but the things we enjoy doing?

¶ This number of the INTELLIGENCER will come to the hands of many pastors just as they return from their summer vacation. Plans for next year's work will be in mind, and we trust that this copy of the magazine may be a reminder that something new and good should be



planned for the Foreign missionary work of the Church during 1911-1912.

☞ Miss Winifred Mills, of Augusta, Kan., in sending in the Children's Day offering writes: "I am sending the name of one little boy who died of diphtheria and whose parents gave his earnings to Foreign Missions. It amounted to \$9.60. His name was Jerry Hill, son of Dr. and Mrs. H. A. Hill.



Three girl graduates of the Tokyo Bible College for 1911. They each go out as trained Bible Women.

☞ The American Board (Congregational) has recently received a gift of \$1,000,000, to aid in their endowment fund of \$2,000,000 for higher education in mission lands. We congratulate this great missionary society on its splendid accession. How we long for the day when great gifts will be given for our own work! The day will come, and that before long, we firmly believe.

☞ David Brainerd said: "I wanted to wear out my life in His service for His glory. I desired nothing so ardently as that God should deal with me as he pleased. I rejoiced in my necessity of self-denial. I cared not where or how I lived or what hardships I went through, so that I could but gain souls for Christ." If all Christians had this

passion, the world would be evangelized in a single generation.

☞ A missionary in India writes: "Yesterday a baby with sore eyes caused by flies was brought up to the hospital. She had been treated with hot irons by native practitioners, and not only was her face seared and scorched, but her eyes had been blinded for life." These ignorant people think that disease is caused by demons, and the thing to do is to burn the demon out. This gives one an idea of the need of medical missions.

☞ An African missionary says in the *Missionary Review of the World*: "When eleven men and women, and children, and seventeen goats live together in a hut fifteen feet square, it is difficult for the flowers of love and tenderness to flourish." The transformation of the homes of the natives at Bolenge, Africa, and other stations is most wonderful. The gospel saves people physically as well as spiritually.

☞ Dr. C. C. Drummond, of Harda, India, says: "The work is promising. We have opened a branch dispensary in Rahetgaon, one of our out-stations. The work in that field is promising. Samson Powar (a Hindu medical man) is in charge of the dispensary, and we have a man by the name of T. Franklin in the medical work in Harda. The plague has affected the work at Harda, India, very much, but the attendance at the dispensary is good.

☞ The new dormitory and Y. M. C. A. building was opened at Waseda University, Tokyo, recently. Count Okuma, head of the university and one of the chief statesmen of Japan, said at the services, "The springs of modern progress are to be found in the teachings of the Sage of Judea, in which alone is to be found the moral dynamic which can raise man above his sin and wretchedness."

☞ The Church Missionary Society, the largest missionary society in the world, closed the last year with a deficit amounting to two hundred thousand dollars. Instead of making new appeals for money, the society is pleading for a fuller consecration to our Lord and for a deepened spiritual life. The leaders believe



that a fuller consecration and a deepened spiritual life will yield an income sufficiently large to meet the current obligations and to wipe out the deficit.

¶ A good woman and her husband in North Tonawanda, N. Y., take up the support of their own native evangelist in China at \$75 a year. They are people of very moderate resources, and the support of this evangelist takes a tenth of their income. This good sister writes as follows in her letter: "Your letter came yesterday, and it brought tears of joy to know that we could do this little part for the Master, who did so much for me." It would add to the happiness of thousands to do some specific work like this in heathen lands.

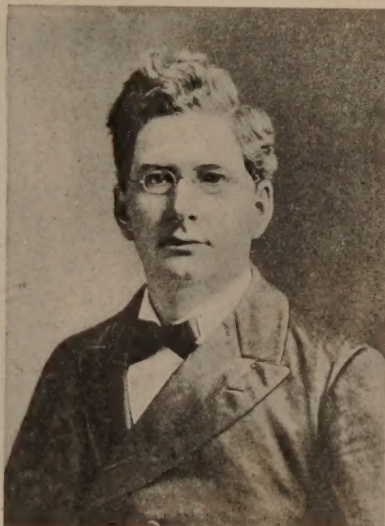
¶ A few years ago Hiram Maxim, the great inventor of implements of war, wrote an attack on Christian missions. The Rationalist Press Association, of Shanghai, China, translated this attack into the Chinese tongue and published it. The Chinese courts have decided that the article can not be circulated in China. A member of the Supreme Court of Shanghai, where the case was tried, says, "I never before read such balderdash." Mr. Maxim may be an expert on guns, but not on the gospel.

¶ The Continuation Committee of the Edinburgh Conference has recently had its first meeting in England. All but eight of the members were present. They represented mission work all over the world. Many plans were laid for a united conquest of the world for Christ. John R. Mott, the chairman of the committee, is to spend some time in travel, studying the problems of the various fields. The committee is soon to publish a magazine called the *International Review of Missions*.

¶ One of the finest Mission Study books yet issued is "India Awakening," from the pen of Geo. Sherwood Eddy, of India. He has been a missionary in India for fifteen years and as a traveling secretary has visited again and again all parts of that great land. He is a self-supporting missionary business man and has worked under the Congregational Board. He is now General Y. M. C. A. Secretary for India. The book is

fascinating. It should be very popular in Mission Study classes. The price is 50 cents.

¶ At the anniversary of the Church Missionary Society, the Archbishop of York emphasized three words: Backward, Forward, Upward. "Backward" for the moment because of the heavy debt; backward because the church is not ready to meet her opportunities.



W. A. MOORE,

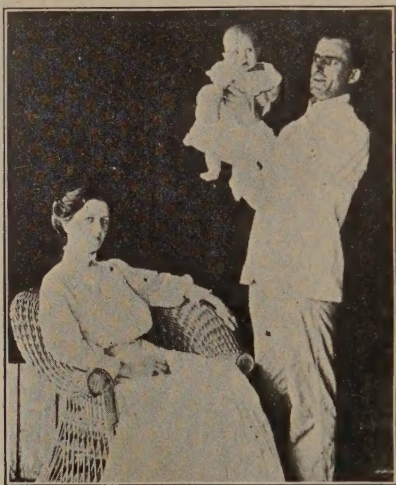
Pastor of First Church, Tacoma, Wash. This congregation becomes a Living-link in the Foreign Society.

"Forward" it must be in the end. The church can not consent to stand still or to go backward for any considerable length of time. "Upward" meanwhile it must be, if the end is to be reached.

¶ A good sister of Mt. Healthy, Ohio, sends \$50 as a personal gift to the work in the present emergency and writes: "A slight token of regard for the great work of Isaac Errett, the first president of the Foreign Christian Missionary Society, and his present worthy successor, A. McLean. May their large vision and Christly spirit be and abide in the hearts of the brotherhood for evermore." In the absence of President McLean from the office, we take the liberty of inserting this. Another sister from Eureka, Ill., sends \$15, her third gift this year.



¶ We are hoping to have from the press in the early fall a handy little mission study volume from the pen of Secretary Corey. Some of its chapters have already been embodied in "Missions in the Modern Sunday School." This handbook will be of a practical nature and will take up the general study of the missionary enterprise, and especially of our own work in a way not heretofore attempted. We believe the book



MR. AND MRS. R. S. WILSON AND THEIR  
BABY MARION

At Bolenge, Africa. The baby is a source of great wonder and delight to the natives, who rarely see a white child.

will be popular. It is to be simple, direct, and brief. We hope there will be a great number of classes, Endeavor Societies, and prayer-meeting groups studying this book.

¶ When a missionary's most valued possessions were stolen he wrote to the friends at home, "You see how necessary it was that we should bring the gospel to such people." A mother whose son was killed and eaten, spoke in the same strain. She did not stop to lament her own loss; her concern was about the spiritual destitution of the men who bereaved her of her child. Wherever sin abounds the church should say, "You see how necessary it is that we should take the gospel to such people." The gospel is the power of God unto sal-

vation to every one that believes. The gospel is the only agency that can uplift and ennoble men and make them all that God's children should be.

¶ An English woman was greatly exercised by the need of funds for the Lord's work. She had a valuable silver pot, which she took to a jeweler and gave the purchase price, which amounted to over one hundred dollars. She said, "What is the good of my keeping silver pots to look at, when training homes for missionary candidates are being closed!" Dr. Pierson used to say that there is enough unused silver-plate in Christian homes to supply the needs of all the mission fields. Why should not such plate be sold and the proceeds used where they will do the greatest good?

¶ China undertook, three years ago, to reduce the production of opium one-tenth each year for ten years. In three years China has reduced the cultivation of the poppy, the source of opium, eighty per cent. England agreed to reduce her export of India opium as China reduced her production. England agrees that the importation of India opium into China shall cease when China can show that her production has entirely ceased. It is probable that in two years hence, or five years after the original agreement was made, the use of opium will be unknown in China. This is a great moral triumph, one of the greatest in the world's history.

¶ There are 11,000,000 Koreans. Christianity was introduced in that land but twenty-six years ago, and now there are 300,000 Christians. These native converts are distinguished by four things:

1. Love of the Bible.
2. Prayer-life in Church and at home.
3. Activity as Christian workers.
4. Remarkable generosity.

Over many church-doors is the legend, "The Jesus Doing Association." Their works justify the title. Our American churches would do well to emulate their example.

¶ An English admiral says that he was led to take an interest in missions by see-



ing their effects. On a visit to Fiji the islanders proposed to perform a war-dance for the amusement of the officers and crews. They could find no clubs such as they had used in their cannibal days, and had to borrow some from the Europeans who had kept them as curiosities. More recently, when he offered a Chinese naval captain a glass of wine, the captain said, "Since I have been a Christian I do not take any alcohol." When the admiral invited the captain on board his own ship to a luncheon, he was surprised to see him come with a Bible under his arm.

¶ Dr. Royal J. Dye landed in America on the 11th of July. He is now at home with his family at Eureka, Ill. We are sorry to report a very serious accident which happened to him since his arrival. He was opening a box in unpacking his goods, and a piece of flying steel penetrated his eye. He hurried to Chicago and had the particle removed. The accident threatened the destruction of the sight of one eye. The last reports are more favorable and the doctor hopes to save the vision. Dr. Dye is much run down in health, and this painful accident has added to his suffering. It is hoped that a period of rest will entirely restore him to his former vigor.

¶ The attitude of the Government toward the American school teachers in the Philippines is a source of deep regret to all who are interested in Christian work. The Government, through its Bureau of Education, has issued an order that no American school-teacher can take part in religious work even outside of school hours. This prohibits teaching a Sunday school class or teaching a Bible class in one's own home. This, of course, is done because of the power of Catholicism in the Islands. The missionaries and Christian teachers feel that this is not religious liberty, and they are right. It is hoped that those in authority will soon see the unfairness of this position and do away with this obnoxious rule.

¶ The following from Professor H. B. Hulbert, in the *Missionary Review of the World*, is so good and true that we copy it: "Take out of the Bible the De-

ity of Christ, the virgin birth, miracle, the atonement, and the resurrection, and the foreign missionary might as well pack up his effects and come home. Open a Bible before an educated Chinese, and tell him that these great doctrines, while apparently taught in the Book, are interpolations or mistakes or myths, and he will tell you to take it home and revise it until it says what it means, and then bring it to him for con-



MR. EIJI SAWAKA,

Minister at Yonezawa, Japan. He is a graduate of our Bible College in Tokyo, and an accomplished worker. He and his wife are both musicians. He suffered much persecution at the time of his conversion.

sideration. Or, more likely still, he would say that with these doctrines removed there is nothing left but pure Confucianism. If Christ was not the very Son of God, he was by the statement of the Book less than Confucius, for the latter never claimed divine sonship."

¶ Jas. M. Tisdale, of Covington, Ky., gives \$1,200 for the erection of a chapel at Chu Chow, China. This is to be for the native Chinese Church. He gives this in memory of his brother, Walter Scott Tisdale. This is the second gift Brother Tisdale has made this year. He gave \$5,000 for the erection of the Tisdale Hospital at Chu Chow. This has been built in memory of his two sisters,



Mrs. Aria and Mrs. Mary Tisdale. O. G. Hertzog, who is visiting his daughter, Mrs. Osgood, at Chu Chow, has superintended the construction of the hospital and will likewise construct the chapel. Dr. Elliott Osgood is the medical missionary in charge of the hospital. He is the only physician among 2,000,000 people. The hospital and chapel will be the evangelistic center for that great district. These generous gifts have brought much joy to the missionaries, and no one can measure the good that these institutions will accomplish. Brother Tisdale is very happy in this investment in the cause of China.

¶ George Sherwood Eddy is one of the leading missionaries of India. He has been for ten years under the Congregational Board, but, being a young man of some means, he has supported himself and his own work. He has lately become Y. M. C. A. Secretary for all India. He has been assisting John R. Mott in work among students in China recently. In Shanghai he spoke for a week in Martyrs' Memorial Hall at the Y. M. C. A. building. Each night the great hall was crowded with over one thousand men, picked students, and young business men, admitted by ticket only. Many were turned away. One

night he spoke on "Christ, the Only Hope of China." The interest was intense. He asked those who would test Jesus Christ by daily reading his life and teaching, by prayer and by following him according to their conscience. Over three hundred men arose and signed cards. These men are now healing followed up by the missionaries and native workers.

### PHYSICIANS INDORSE MEDICAL MISSIONS.

Two hundred and five doctors in the diocese of Oxford recently signed an appeal in behalf of medical missions on the following grounds:

1. The example and authority of Christ.
2. The teaching of the Bible in the miracles of healing, and their results.
3. The relief of suffering through medical missions in regions where ignorance and quackery prevail.
4. The need of lady physicians to the secluded women of the East.
5. The need of medical service to missionaries themselves.
6. The history of medical missions is its best justification.—From *The Missionary Review of the World*.

### FOREIGN MISSIONARY STATISTICS.

PREPARED BY I. W. BAKER, OF THE LAYMEN'S MISSIONARY MOVEMENT.

<i>Society.</i>	<i>Membership.</i>	<i>Gifts.</i>	<i>Average.</i>
United Presbyterian .....	135,205	\$335,645	\$2.48
Reformed Church in America.....	116,815	207,404	1.77
Presbyterian Church in United States..	282,000	452,000	1.60
Advent .....	25,000	34,887	1.39
Congregational .....	730,718	721,396	.98
Presbyterian in U. S. A.....	1,311,819	1,285,125	.98
Protestant Episcopal .....	928,000	737,161	.79
Methodist Episcopal .....	3,156,804	2,190,318	.69
Baptist .....	1,342,199	824,575	.61
Methodist Episcopal (South).....	1,835,000	881,520	.46
Disciples of Christ.....	1,300,000	520,000	.40
United Evangelical .....	73,551	28,120	.38
Lutheran (General Synod).....	232,247	85,348	.36
Reformed Church in United States....	297,110	108,673	.36
United Brethren .....	280,000	98,000	.35
Lutheran (General Council).....	479,575	58,002	.12



## COUNTRY CHURCHES AND FOREIGN MISSIONS.

The two following churches have made an enviable record in their Foreign Mission contributions. Bald Hill has 78 members, and Nameless Creek 200 members. The steady faithfulness of these churches in taking the offerings

is worthy of emulation. Whether they have regular preaching or not, the offerings are always planned for with conscientious care. The giving is a joy and an inspiration to the people. C. A. Van Winkle is pastor at Nameless Creek, and F. J. Mattson at Bald Hill.



The Ogden family in front of the Bald Hill church, Nicholas County, Ky. Mr. and Mrs. Ogden (in the center) are the parents of J. C. Ogden, of Tibet. The others in the group are also their children. This little country church and Sunday school gave \$154.40 for Foreign Missions this year. The county supports J. C. Ogden at Batang.

## OFFERINGS FROM BALD HILL CHURCH, KENTUCKY.

CHURCH.	S. SCHOOL.
1906.....\$17 00	1906.....\$41 00
1907.....24 00	1907.....50 00
1908.....33 00	1908.....50 00
1909.....35 00	1909.....60 00
1910.....80 00	1910.....70 00
1911.....96 20	1911.....58 40



Nameless Creek, Indiana, Christian Church.


## OFFERINGS FROM NAMELESS CREEK (IND.) CHURCH.

CHURCH.	S. SCHOOL.
1898.....\$20 00	1898.....\$9 31
1899.....10 75	1899.....23 00
1900.....10 35	1900.....38 00
1901.....30 50	1901.....36 28
1902.....35 09	1902.....40 00
1903.....23 50	1903.....45 00
1904.....10 00	1904.....34 81
1905.....24 55	1905.....36 06
1906.....60 80	1906.....58 00
1907.....70 00	1907.....52 00
1908.....35 00	1908.....75 00
1909.....70 00	1909.....105 00
1910.....100 00	1910.....100 00
1911.....100 00	1911.....131 00



W. H. Book's Bible Class at Columbus, Ind. They are hoping to be a Living-link in the future.





## EDITORIAL

### The Will of Christ for the World.

The Scriptures do not leave us in doubt as to what that is. Our Lord is not willing that any should perish, but is desirous that all should come to a knowledge of the truth. It was for this purpose that he emptied himself and took upon himself our nature, and became obedient unto death, even the death of the cross. It was because of his desire that mankind in its entirety should be saved that he lived on earth, and taught and did his mighty works, and suffered and died, and rose from among the dead and ascended to the Father. It was because of this desire that he charged his disciples to go into all the world and preach the gospel to the whole creation, and gave them the Holy Spirit to qualify them for their task. In sending out those men he said, "He that believeth and is baptized shall be saved." If any soul is lost it will be in opposition to his will; for he tasted death for every man. He gave himself a ransom for all, and he wishes all men to profit by his life and by his death.

It is the will of Christ that human souls everywhere should be released from the guilt of sin, and be cleansed from its pollution, and delivered from its power. But that is not all: it is his

will that all should live lives of holiness. His command is, "Be ye therefore perfect, even as your Father who is in heaven is perfect." He wills our complete sanctification, in body, in soul, and in spirit.

It is only as Christ is made known to all men through the preaching of the gospel, and is received by them in faith, that any soul can attain perfection. He says, "Apart from me ye can do nothing." There is no other name given under heaven and among men whereby we must be saved. Because there is salvation in none other, our Lord told his disciples that they should be witnesses to him both in Jerusalem, and in Judea and Samaria, and unto the uttermost part of the earth. It is only as men know him that they can confide in him.

The one aim of the missionary is to make Christ known. It is to preach the gospel in all creation under heaven, for the obedience of faith. The missionary has no other aim than this. He may do other things, but these other things are incidental and contributory to the work of publishing abroad Christ's saving grace and power unto all the nations. This must be done before the will of Christ for the world will be done.

### The Portland Convention.

The Foreign Society occupied Thursday, July 6th. It is not too much to say that this was a high day. Many things contributed to this end. The local committees did their work most admirably. Nothing was overlooked by W. F. Reagor, J. F. Ghormley, T. G. Picton, and their associates. The preparation on their part was perfect. The

services were held in a church, and not in a hall. The White Baptist Temple, the Grace Methodist Episcopal Church, and the First Presbyterian Church were placed at the disposal of the convention. The White Temple seats nearly three thousand. It is so constructed that a voice of any strength was heard by all present. Dr. Hinson, the minister, was most cordial and fraternal. His address



of welcome was "a gem of purest ray serene." More than once he told us that if we needed anything, to let him know, and we should have it. The order was all that could be desired. Much credit for this is due to David H. Shields and the young men he as chief usher called to his aid. The people gathered early in large numbers and remained till the final benediction. The speaking was done by Dr. Shelton, F. M. Rains, E. W. Allen, H. H. Guy, W. E. Crabtree, J. P. McKnight, and W. H. and Mrs. Erskine. Mr. Rains was on his way home from a missionary tour of the world. He spoke of his visit to Australia and to the mission fields. The great audience was instructed and thrilled by his report of what he saw and heard. Dr. Shelton spoke of the work on the border of Tibet in a way that moved the audience to laughter and to tears. His story of the death of Dr. Loftis was one of the climaxes of the day. Mr. and Mrs. Erskine were fresh from Japan, having arrived after the convention opened. The other addresses were of a high order and were well received. The singing was led by W. E. M. Hackleman and P. O. Gates. Mrs. Scoville sang two special pieces, and Miss Bowles one. Both singers led the audience up to the gates of paradise. Their part was a contribution to the services.

The Portland Convention was remarkable for its religious character. This feature was noted by scores and

hundreds. It was said to resemble the Edinburgh Conference in this respect more than any of its predecessors. The service of intercession, led by C. M. Chilton, will be long remembered by all who were so fortunate as to have been present. The day began and continued and ended in prayer. It was said by more than one that a new spirit was taking possession of our people. The large gathering of men for prayer in the Methodist Church at an early hour on Sunday morning was proof of this. The devotional spirit is growing.

At the Sunday morning prayer service one man promised to give the society fifteen thousand dollars in the next two years to increase the force on the field, on the condition that a like amount were raised from sources other than the regular receipts.

The Board of Managers met on the 4th of July. This meeting was largely attended. A. M. Haggard presided and appointed the Committee on Nominations. The convention re-elected the Executive Committee as a whole. The meetings of the Board of Managers are growing in interest and in value. Many questions can be discussed in them to better advantage than before the larger gathering.

In many respects the Portland Convention was the best in the history of the society. We are in the dawn of a new and a better day than we have ever experienced. We can say with the psalmist, "Surely God is good to Israel."

## Not Either Alone, But Both.

Some Christian people are in favor of Home Missions and opposed to Foreign Missions, and others are in favor of Foreign Missions but are not interested in Home Missions. These partial views are based on a misapprehension of the teaching of the Word of God. Correct views would lead to a hearty support of both departments of the work.

The Scriptures never speak of anything less for our Lord than world-wide supremacy. They say he shall have dominion also from sea to sea, and from

the river unto the uttermost parts of the earth. Jesus of Nazareth is a universal Savior. He tasted death for every man; he gave himself a ransom for all. Every knee must bow in homage to him; every tongue must swear allegiance to him. He must reign till every enemy is put under his feet. All flesh must see the salvation of our God. To oppose the work anywhere is to do dishonor to Christ; it is to seek to deprive him of some of the many diadems that are his due; it is to give aid and comfort to the great enemy of our race and the



chief enemy of the world's Redeemer, and so to perpetuate the reign of evil in the universe; it is to delay the time when the Crucified One shall see of the travail of his soul and be satisfied.

It is idle and impertinent to ask which part of the field is most important. In the very nature of the case one part is as important as the other. The field is the world, and the whole world is the subject of redemption. So our Lord said that this gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations. In his parting charge he bade his disciples to go into all the world and preach the gospel to the whole creation. His very last words to them were, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." That program includes the family across the street, the people in the same city block, in the same township, in the same county and State and nation as well as the people in Darkest Africa, in remote Tibet, in China, in India, in Japan, in Persia, in the Philippines. Wherever human beings are found there the gospel must be preached. To oppose the proclamation of the truth anywhere is to oppose Jesus the Christ, the Son of the living God.

Some are called to work in one part of the field and some in another. No Christian is called of God to oppose any effort that has for its object the furtherance of the gospel in any section of the globe. The men at work in the Home field should sympathize with their brethren on the Foreign field and help them with their supplications; and those on the Foreign field should assist those at Home as far as in them lies. It is for both groups to make their portion of the desert smile like Eden and like the garden of the Lord. In this way all will please Jesus the Christ and will hasten the day of his coming in glory.

In the apostolic church the field was divided. James and Cephas and John did their work for the most part among the Jewish people, and Paul did his work among the Gentiles. Paul was fitted to preach to the non-Jewish peoples as the other apostles were not, and he was

called of God to that ministry. But while these Spirit-filled men wrought in different parts of the field, there was no clashing between them. Each prayed for the other; each rejoiced in the success of the other. And so before these men went to their reward they could say that the gospel was preached in all creation under heaven; that it was bearing fruit in all the world and increasing. Secular historians testified that the fires of the faith burned down to the water's edge all around the Mediterranean and remade the Roman world. Gibbon traced the spread and triumph of the gospel till it erected its standard on the ruins of the capital. That glorious victory never could have been won if some had advocated the work among the Jews and opposed the work among the Gentiles, or if some had prosecuted the work among the Gentiles and opposed the work among the Jews.

Which are the most important, the roots of the tree or the branches? The question is absurd. If the tree is to live and prosper it must have both roots and branches. Neither the roots alone nor the branches alone are sufficient. The same is true in the work of world evangelism. The work at home must be pushed with all possible vigor, and the same is true with respect to the work in the regions beyond. The world must be filled with the knowledge of the glory of the Lord as the waters cover the sea. Jesus Christ is Lord of all or he is not Lord at all. He can not consent to divide the field with Buddha and Confucius and Mencius and Zoroaster and Mohammed and Mumbo Jumbo; every idol must be abolished; every false faith must give place to the gospel of the glory of the blessed God. Christ must fill and control all things: governments, commerce, business, education, literature, all social relations.

Let it be known and remembered that to oppose Missions anywhere is to oppose Jesus Christ, who is the Author of the missionary enterprise; it is to set oneself in battle array against the blessed and only Potentate, the King of kings, the Lord of lords, the Almighty. Better that one had never been born than that he should enter upon such a course; for

it will be more tolerable for Sodom and Gomorrah and for Tyre and Sidon in the day of judgment than for him.

The only wise course is to help Christ both in the Home field *and* in the Foreign field. *Not either alone, but both.*

## Have You Made Your Will?

There can be no doubt that we are stewards of all we possess for the Kingdom while we live, and when God calls us to leave our possessions, it is the part of every Christian to consider carefully the claims of the Kingdom in making his last will and testament. Never was this truth put in more striking words than by Dr. Henry C. Mabie, in writing on the moral dignity of making a will. Our prayer is that they may reach the hearts of the rich, and of their lawyers, as a New Testament message: "Some persons consider the making of a will a trivial matter, to be indefinitely postponed or altogether neglected. Some hold it in superstitious fear, as if life might thereby be shortened. The truth is, a *will*, properly, thoughtfully, devoutly made, is one of the most potential and majestic deeds of which personality is capable. Through a *will* one may project his life, his energies, his purpose concerning the Kingdom of God along the endless future.

"Among the greatest things which have characterized the workings of the infinite God *is the making of a will:*

two wills, indeed; two 'covenants' or 'testaments'—the 'Old Testament' and that all-explanatory and conclusive codicil to it, the 'New Testament,' our Lord's last will and testament;" all its benefits made available on the death of the Testator, our Lord and Savior Jesus Christ, who also, by virtue of his resurrection and present reign at the right hand of the Father, becomes the Executor of that will, making effectual *divine redemption*."

In English practice it was always customary to commence the will with the phrase, "In the Name of God, Amen." It was the acknowledgment of the first article in the Lord's Prayer, "Hallowed by Thy Name." But on the first article hang the second and the third, "Thy Kingdom come, Thy will be done." Let your will be consistent, if your life is.

*Our Lord's last will and testament included the uttermost part of the earth. Does yours? If not, why not write a new will in favor of the Foreign Christian Missionary Society, that your will may be co-extensive with your Lord's?*

## The Work of Leslie Wolfe.

During my recent visit to Manila, P. I., I had a very delightful visit with Leslie Wolfe and his excellent family. By an oversight, which I very much regret, I did not mention this pleasant event in my letter from that city. He is conducting an important evangelistic work in the provinces. He baptizes many, organizes new churches, and does

a pioneer work of real value. He is blessed with good health and has the promise of many years of service. I am much indebted to Mr. Wolfe for his good fellowship and many tokens of kindness and helpfulness. He faces many hard problems and needs the prayers and sympathetic support of his friends in the homeland.

F. M. RAINS, *Secretary.*





## CONTRIBUTED ARTICLES

### Impressions from the Mission Fields.

F. M. RAINS.

During my recent visit to the mission fields I was in the Hawaiian Islands, Fiji Islands, Ceylon, India, Philippine Islands, China, Japan, and Korea. I was gone just a year, and traveled forty-two thousand miles. A number of distinct impressions came to me on this long journey, some of which I will briefly note in two or three articles for the INTELLIGENCER.

1. One is deeply impressed with the greatness of the task before the whole church of God. Almost a thousand millions who know not God! I was in lands where almost eight hundred millions of heathen live. With my own eyes I saw many millions who had never heard of the gospel. Indeed, the great

majority I saw had no knowledge of God and of his Son, Jesus Christ. Here is the stronghold of Hinduism, Buddhism, and Confucianism. These faiths are older than our Christian faith. They have temples and shrines and altars without number. Some of these temples cost millions of dollars. Some required ages to build. They have a literature reaching back into the dim past. The sacred books have required millenniums to produce and an immense amount of labor. Heathenism is in the blood, the traditions, the thought, the customs, and the very lives of the people. Rivers and mountains and cities and animals are holy and are objects of devout worship. I saw a man who had walked about five



Temples at the water front of the River Ganges, Benares, India. This is called the "Sacred City." There are 1,500 heathen temples in this city. The population is 200,000, and there are more idols than people.

hundred miles to get a quart of holy water out of the River Ganges. His face was all aglow as he talked of his great triumph. Heathenism is entrenched by laws and educational institutions, by caste and by the accumulated force of the habit and customs of the ages. It is no small task to drive it from the face of the globe and make all the world Immanuel's Land.

2. The mass of the people in all lands resent the presence of the missionary. It has always been so. Jesus was not wanted in many villages and towns into which he entered. The apostles were not welcome guests with their strange new message. The people in and about Calcutta, India, did not send word to Carey to come on and preach the gospel to them and prepare a dictionary and plant a mission press and found a college. The Japanese did not send word to Verbeck to hasten into the Sunrise Kingdom. Adoniram Judson was not urged by the churches at home nor the people abroad to take his departure from America. The heathen world does not want the quiet and even tenor of its age-long life disturbed by the missionary. He is called a "foreign devil." His new ideals and his different standards of life are by no means welcomed. The Eastern world would be better contented if the men and women from the West would go home. The Americans and English who are in Asia for purposes of trade would be pleased to have the missionaries return to their homes. Of course, there are some exceptions to this general statement. The native Christians in Japan would send every missionary home if the churches and boards in the homeland would continue to send the same amount of money to be expended by the Japanese themselves. And this is true of all the mission fields.

3. The whole Eastern world is becoming rapidly Westernized. The people hunger for representative government. Everywhere there is demand for up-to-date information and for modern and sane education. All Asia is changing. The laws and methods of trade and commerce and all forms of business have

come to a new era. Railroads are being built. Great banks have been established, large manufacturing establishments have been constructed. The civil and social laws and customs are undergoing a marked change. Ten years ago you rarely saw a man in Japan wearing a hat. Now you rarely see a man without one. The American style of dress is becoming quite common. Asia trades



Dining Room in a Department Store, Tokyo, Japan.

more with England and Europe than with America, but she imitates America more than any other country as she takes on new customs and methods. Of course all this change, which would require more space to fully describe, is due primarily to the gospel and the influence of the missionary.

4. As you travel through the heathen lands you are deeply impressed with the poverty of the people. The average annual income of the people of India is only about \$10 per capita. Men work for railroads for about \$2 per month. Sherwood Eddy says that forty millions lie down every night on mud floors hungry, having had only one meal during the day. Only forty-three per cent of the population have work; fifty-three per cent are dependent. In all China, Tibet, Formosa, Korea, and Manchuria the people are extremely poor. All heathen lands are poor. There are no exceptions. The permanent way to enrich them is to give them the gospel. When they know God and his world and his fixed laws and the law of sowing and reaping, the old vexed question of poverty will be solved.



## Religious Fanaticism in the Philippines.

BRUCE L. KERSHNER, MANILA.

This is the Saturday following Good Friday—possibly I should say “Sad Friday,” for this is certainly what it is to one who sees from the American and Christian point of view the heathenish practices of these people. Lying just before me are some of the bloodiest trophies of Christianity I ever saw. They are scourges used yesterday morning by flagellants. I had heard of their practices, but this was my first available opportunity to see them. I spent two or more hours on the ground, and felt sick as a consequence. The place of flagellation is beyond the city, in a little valley back of the Loma cemetery, where a rivulet winds its way in their usually crooked manner. Two large mango trees mark the starting-place of the course. There, under a little clump of bamboos, the penitent strips himself, with the exception of a pair of drawers, which are fastened with a drawstring about his waist. His next step is to tie a rope about his neck and extend it downward, tying it three times about each leg. Then he is blindfolded, or rather has a handkerchief tied over his face in such a manner as to conceal his features. This is the preparation. He now begins to beat himself over the shoulders and back with a scourge made

of rope about eighteen inches long, to one end of which is attached a dozen, more or less, of sticks about six inches long and a half-inch in diameter. This lashing continues for some minutes, after which he falls upon his knees and extends his arm in the form of a cross. While in this position, an attendant, who seems to be acting under instructions, approaches him with a strap or bamboo lash in hand and kicks him from behind so that he falls prone upon his face, his arms stretched out cross-fashion. He is left to lie in this position for some minutes, after which the attendant strikes him from one side three solid lashes over the rumps, then steps on him to the other side, from which he administers four more strokes; these seven strokes are said to represent the seven sufferings of Jesus. After more delay the penitent rises to his knees, makes the sign of the cross, and retakes his feet, beating himself again with the scourge of ropes and sticks. He now walks slowly in the direction of the course for a few paces and again falls upon his knees, where he is again kicked down and lies prone as before. This time the same attendant, or possibly another, approaches with a paddle having a handle about a foot long and a head similar in form to that of a



Penitent being kicked forward on his face as a part of his penance.

hair-brush. On one side of the head is an encrustation of wax about half an inch thick, into which are set pieces of glass so broken that the exposed edges are sharp as knives. He first whispers something into the ear of the penitent, and waits a while. Then, with great deliberation, as if selecting special spots upon his body, strikes him in four differ-



Filipino worshiper after the beating endured as a penance. The mutilated condition of his back shows the terrible punishment received.

ent places with the sharp instrument. This cruel gashing starts the blood to flowing in little streams from his back. After a further delay the penitent rises to his knees again, and again makes the sign of the cross and begins beating himself. He is now a ghastly sight; the blood is flowing down his back, and the

scourge, taking it up, flings it about in drops. Slowly walking on, he follows the course, beating himself incessantly and at intervals dropping to his knees and being kicked to his face, in which position the leather strap is again administered as formerly. In this manner he traverses a distance of possibly three hundred yards, varying the distance and time according to the nature of the penance he is performing. One man whom I watched was about two hours in all; others occupied less than a half-hour. When their course was completed they went down to the little stream and washed the blood from their bodies. I remained until all but one had finished, and succeeded in purchasing one of the comb-shaped, glass-edged instruments and two of the scourges, which I am keeping as bloody—yes, gory—witnesses of physical mutilation such as I never supposed could be practiced under the Stars and Stripes and which suggests horrible thoughts of the thinness of the little crust of civilization which intervenes between us and the unspeakable time of the Inquisition. I inquired of bystanders the meaning of the flagellations, and was told by several that they are acts of penance performed under instructions from their confessors. My narrators in each instance, however, threw the emphasis rather upon indulgence for future than atonement for the guilt of past sins; five and seven years were the periods most generally named. I understand that penitential acts of this class are limited to Good Friday and the preceding Thursday. They usually begin at seven in the morning and are completed by eleven. A gentleman who has witnessed them the last three years in succession informs me that the number of flagellants is larger this year than that of either of the preceding years.

## The Pastor the Pivotal Man.

G. D. BATDORF.

It is a deepening conviction with me that my subject is one most vitally important, and THE ONE that strikes to the very root of the problem of the world's evangelization. The work of

giving the gospel speedily to all mankind presses itself back upon the local church for a solution, and the pastor, more than any one else, holds the key to the situation. Right in the local church are the



greatest obstacles, and here also is the greatest danger of failure.

To make every congregation a world force is the real task of every pastor. But the minister can not inspire his people with missionary enthusiasm until the fire flames and glows in his own soul. The people will not go beyond the pulpit in missionary zeal, but no church can long remain indifferent which has a live, tactful missionary pastor.

Many churches in America are now halting, waiting for heroic, efficient, self-sacrificing leadership. Without question, we need above all else, pastors—*missionary* pastors; men who carry on their hearts the pain of Calvary and the vision of Olivet; whose love is worldwide in its outgoing compassion.

Moreover the call for telling leadership is greatly emphasized by the urgency of the task abroad as it has been revealed by the World Missionary Conference at Edinburgh. There the representatives from all lands made known the fact that vast nations are passing through unparalleled changes, and are being shaken to their very foundations. They are plastic and will set in Christian or pagan molds within this generation.

After much prayer and counsel, these leaders of God in all lands declared, "The present is the time of all times for the church to undertake with quickened loyalty to make Jesus Christ known to all the non-Christian world."

Then, too, the awakening of the Christian laymen at home to do this work brings a powerful challenge for courageous, pastoral leadership. What all of us have been longing for is coming to pass in many places. The men are pledging their help to the pastors and declaring their readiness to make the next advance. As never before the pastor is now called upon to lead the whole church into definite, aggressive action. God has placed the pastor as a captain to inspire, train, and direct the forces in the extension of His Kingdom. "Then let the leaders lead."

But how shall the pastor accomplish his greatest work?

(1) By distributing the missionary responsibility and privilege to the whole

membership. A congregation can reach its largest development only by having at least three of its strongest members appointed to co-operate with the pastor in leading the whole membership to become intelligent and powerful in giving the gospel to others. This group of associates is called the "missionary committee." This committee is the first step in distributing the work and interest to the whole membership. Classes should be organized for the study of such books as "The Decisive Hour of Christian Missions," and systematic missionary instruction and training should be given through the Sunday school and Young People's Society. If this committee and the pastor unite in a covenant with Christ to pray, plan, and work together, to bring their church to its maximum efficiency, there is no power on earth that can long prevent them from transforming almost any congregation.

(2) By fixing a definite and adequate task for each local church. Information, vision, and enthusiasm are good, but they are not ends in themselves. The awakened interest must express itself in achievement in order to accomplish results. It is of first importance that the pastor in council with his leading members fix early a goal for the congregation, such as the support of a parish abroad, a missionary, or a share in the work of a station. A definite financial standard should be fixed as the least the congregation will attempt to raise for the year, whether a specific object is selected for support or not.

In determining this standard the many kinds of work to be promoted abroad, such as the support of the missionaries, the building and maintenance of churches, schools, hospitals, etc., must be taken into account. The goal to be reached should be large enough to call out the self-sacrificing, heroic spirit of the church. Every member of the congregation should be led to give systematically and regularly, and the giving ought to express the ability of each one without regard to the amount he contributed the year before. To release this mighty dynamic of the church's unsundered wealth, and turn it into the

channels of the world's deliverance is an important factor in the work of every pastor.

(3) By teaching the church to pray for world missions, Paul carried in his heart the constant supplication for all the saints and for the world. The pulpit prayer which does not, with fervency, lead the congregation of assembled worshipers into the presence of the One who died for all, and who would have all saved, lacks its most vital element. From the time when Jesus said, "Pray ye the Lord of the harvest," until the little group of students gathered with Samuel J. Mills in the memorable haystack intercession, until the day when David Livingstone went home to God from the ante-room of the King in his tent at Ilala, pleading for Africa, and until now, prayer has been one of the mightiest agencies in re-enforcing and sustaining the missionary campaign of the church.

Then let it rise morning and night from the family altar and in the mid-week prayer-meeting for our missionaries, for the native church surrounded as it is with insuperable difficulties; and likewise let us lead the whole church to pray for the pastors and home churches that they may enter into their full work for God at this time.

(4) By the faithful preaching of a full gospel. Every pastor should magnify his office as a world messenger. I have not in mind the occasional preaching of a missionary sermon, but the general tone of all preaching. Every pulpit should be made to echo with the great privilege of giving the gospel to others until our people will get the conviction that their chief business is to give the gospel to the whole world. If the membership will not read missionary literature, then the pastor ought to give out fifty-two Sundays in the year such missionary information and enthusiasm as will stir up any congregation to a sense of its responsibility.

Dr. Mateer has significantly said,

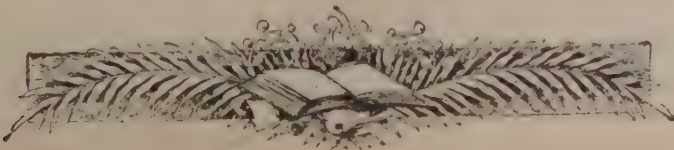
"When a missionary gospel is preached in the pulpit then the people will give and their sons and daughters will go." Some time ago after a sermon in which the world vision was magnified one of the young people of my congregation, a bright student and faithful worker, came up to me with a radiant face, while tears flowed, and said, "It is all settled now. My life is on the altar for service anywhere." I bowed and thanked God for such currents of life in my own church and the sublime privilege of touching the world.

Missions are the church's supreme work. All should be made to feel that a great campaign is on. Let the whole church be completely organized and enlisted. Every department must be lined up to go, in work and in life. This is the work to which Christ Himself has called us. He looks to us to take up our cross as He took up His.

"The Son of God goes forth to war,  
Who follows in His train?"

When Alexander Duff came back after his long life work in India, a great throng assembled in Edinburgh to hear him. After an eloquent appeal of two hours and a half the old veteran fainted away and was carried out into the hall. When consciousness returned he said, "Where have I been? Take me back. I must finish my plea." And the great audience arose as friends bore him back to the platform. Again his strength failed him and he could not rise; but gathering himself up for one final effort, he said, "Fathers of Scotland, have you any more sons for India? I have spent my life there and my life is gone, but if there are no more young men to go, I will go back myself and lay my bones there that the people may know that there is one man in Christian Britain ready to die for India's deliverance."

With the inspiration of such examples, shall we not rededicate our lives for the completion of this glorious task?—  
*Men and Missions.*





## Medical Work in the Orient.\*

MRS. ARTHUR H. SMITH, OF CHINA.

I am to talk to you this afternoon about medical work in the Orient. Part of my data comes from my own immediate field, China, part from our mission, and part from other lands. Medical missionary work is love in action. If we want simply to convert the heathen, and begin to preach about faith, they can not take it in, it seems like a mirage, they have to see it verified. But no one can get around love; love is intelligible everywhere all around the world.

Medical work in other lands is undeniably very expensive. Is it really necessary that we should have it? I can give you many reasons, proofs that none can controvert, why we ought to have medical missions in all heathen lands. We need them on account of the character of the native doctors. I am talking about old China, and not the new China. The new China is there, but very small yet. They have a few hundred doctors who have graduated from medical schools and are thoroughly prepared for medical work, but a few hundred among three hundred millions of people do not count, and these are found in the favored places—around large cities, the open ports and the capital. In the greater part of the country, conditions are as they have been for ages.

I will say a word in passing about the plague and the young doctors, many of whom have just been graduated and have no experience, but who are standing nobly at the side of the foreign doctors fighting the plague. It is so deadly that one attack often is fatal. Two of the foreign physicians have contracted it and died. The Chinese students are not daunted and are fighting it bravely. We shall have splendid doctors in China by and by, but what I am talking about is the China as it is, not that which will be. The old-style Chinese doctors do not require any training whatever. A man who has not succeeded in making anything of his life in other directions can be a doctor; he is not required to

pass examinations and is not responsible for his treatment. They have no accurate knowledge of the human body; they do not distinguish between veins and arteries; they say the liver has seven lobes, and they have a tangled-up idea of what is inside of one. They think that only vicious people have the heart on the left side, that every proper person ought to have the heart in the middle.

### WE NEED MEDICAL MISSIONS

particularly on account of the shocking practices on the foreign field. A man who had dyspepsia was ordered to take a cupful of powdered stone each day. Failing to get relief from the Chinese doctors, he came to the medical missionary, and his physical status was such that two days of proper treatment cured him. A pomatum is made from the heads of flies which is supposed to make the hair grow. Tiger bones are very much recommended for certain diseases, and if one is too poor to buy the tiger bones, the mustache hairs of the tiger can be substituted, which can be had for from one and a half to three cents each.

The number of cases of blindness in China is most pathetic. It is estimated that at least a thousand people go blind every year in China. One heathen mother who was very much distressed about her child's eyes took the child to a native doctor, who gave her a powder made of tiger's teeth and charcoal, which she tried for a while and then came to the mission doctor. They have shocking ideas about pus; if a wound is discharging, they put on a strong plaster to keep the pus in, and if it comes out through that, a second plaster is put on. They have no scientific instruments such as the stethoscope, the microscope, or thermometers. They have no idea of diagnosis; if asked what is the matter with a patient, they will probably say that a hot and cold spirit is fighting inside of him, or that he has a chunk of disease inside of him which moves up and down.

In the third place, we need hospitals on account of the superstition.

\*From *The Medical Missionary*.

### HEATHEN RELIGIONS ARE FULL OF THE IDEA OF FEAR.

A general in the army had a severe bullet wound; he came to have it treated by the missionary physician, and the bullet was removed, the wound dressed carefully. The man could not understand why he should have to wait to get well, and after a few days, still having some pain, he went back to the Chinese doctor, who immediately read a number of prayers and called upon the gods to heal the man's arm. The wound was left without dressing, blood poisoning set in, and the man died. For a fracture they put a stick of black plaster over the broken part and tell the patient if he waits long enough it will get well. For a dog-bite they draw a circle around the wound and make a picture of a tiger inside of it; the tiger, being stronger than the dog, will overcome the dog, and the man will get well. They have a painful theory that if the demons get inside of any one they eat his liver, and if the demons get into the heart, people become crazy. Oftentimes patients, after spending a great deal of money, come to the mission doctors with some simple ailment that a little care in diet

and medical treatment relieves in a few days.

The fourth reason is

### THE SHOCKING MALPRACTICES.

A man came to the missionary doctor, saying that his wife was in great pain, having a bad sore on the hip which was discharging. He said that a curious thing was that it was discharging a long white string, that he had pulled off so many feet, but there still seemed to be more of it. It was his wife's sciatic nerve he was pulling away. A Mohammedan teacher had a three-year-old boy of whom he was very fond. The missionary happened to be visiting and went into the room where the native doctor had just been employed. He had a hot iron searing the top of the little head. The missionary gave an involuntary scream, and the father said: "The devils have been getting in at the open door to the brain. We must get the devils out and close the door upon them, or the child must die."

A woman had a case of headache one day and called an old woman, whom they could get cheaper than a doctor. This woman heated water very hot and put a pail of hot water on her head



CARPENTER SHOP AND STORE HOUSE, LONGA, AFRICA.



for two hours. The headache was quite gone when they took it away, and so was the woman. They have another shocking theory—that to let out pain in the ear or eyeball, the proper way is to puncture the member, that the pain may pass out.

One of the cruelest things that they do is in connection with their ideas of filial piety. If the father or mother is very ill, after everything else has been tried, the one thing which will cure after everything else fails is supposed to be the soup made of the flesh of a son or daughter. Again and again they submit to this, which entails great suffering.

#### THE CONDITION OF THE INSANE MAKES A PLEA BY ITSELF.

Heathen lands have no hospitals for the care of the insane. It is Christian lands that go clear around the world and found hospitals for alien races. It is not an uncommon sight to see an insane man tied to a stone and kept outdoors in all kinds of weather.

In the next place, if it were only to eliminate the ignorant and dangerous practices for women in the great crises of life, missions have paid for themselves many times over. Dr. Williamson says that it seemed to him that the sick and the injured people were like people out in a little frail, shallow bark, and caught between an inexorable disease and the agonies of refuge. They would endure heavy pain before calling a doctor. Quackery is like a miasmatic jungle, you never know where it is going to lead you or where it will bring up; medical missions come in like the clear, sunlit upland where you can see your way. There may be pain, but pain intelligently administered and lovingly given.

In the next place, the missionaries need a doctor. Many a missionary has died because there was no doctor. It is not good economy to let a missionary die. If one dies young, as they do sometimes, their place has to be filled by another, and it is better economy to keep the missionaries on the field in good working order than to let them get sick and have to send them home and supply their places.

In the seventh place, and the most important, medical missions

#### OPEN THE WAY FOR CHRISTIANITY.

In one place a mother and two daughters came to the hospital. They were blind, had never seen each other. They were both healed. This attracted wide attention, and a church of one hundred members was the result. One person healed in the hospital may be the means of saving hundreds of others. The hospitals reach from 1,200 to 1,400 different villages every year. One man came to the hospital seventeen years ago, and the results of that are seven Christian congregations to-day with from thirty to one hundred people in each congregation. In the first year nobody wants to come to the missionary doctors; they are afraid of them. Sometimes surgeons get everything sterilized and everything ready for an operation and find their patient is gone. At first it is not advisable to take any hard cases, but only the simpler ones that are sure to get well.

In the eighth place, it is an economy of time and money in reaching the people in order to introduce the gospel, as it serves to get a hearing from them. In one part of China the missionaries have to go to the fairs and use all sorts of devices to attract the attention of the natives. When we get our hospitals going, they grow in popularity very fast and we have thousands at our door in a state of mind in which we can preach to them. We keep a preacher and a good Bible-woman in the hospital waiting-rooms.

#### THEY NEVER FORGET A FAVOR.

Another good reason why we should have medical missions in the Orient is on account of what happens when death comes. When a little child dies in China they do not dare to let it die in its bed; the spirit would come back and get into the next occupant and he would die. The little dying children are thrown out on the street, and the dead-cart comes around and picks them up. Older people are not allowed to die in bed, either; they are moved on to boards.

They have many false alarms, and think they are going to die before they

do. Think how dreadful it is for a weak and nervous patient to have a hubbub, and be dressed in her best clothes and moved on to the boards, which is a sign that she must be dying. This of itself is enough to cause the death of a timid person. The people have no conception of nerves or of being quiet or gentle.

There is one thing worse than that. It is the greatest misfortune that can happen to one in China to have some one die in your house. A sick man is carried from pillar to post. Compare what it means to be sick and to die in America with what it is in India and China. If a dear friend of ours is very ill, we find velvet carpet or rugs on the floor, beautiful flowers on the table beside the bed, and every luxury and comfort of life. Love shares its place with science. A trained nurse is by that bed; she never seems to sleep, she is fighting a wonderful battle; she is determined to save that life. When the symptoms seem worse, she steps to the telephone and brings the doctor, and they carry on the battle together. Everything that is known to the modern scientific world is employed to save the loved one. And if the life can not be saved, science steps aside and the dear loved ones come in and silently watch life fade away. Then the dear pastor comes in and lifts them into the presence of an Easter morning. Turn to the other picture, painted by a missionary who saw it: A home in India, a young mother and a new-born child, in the worst room in the house, lying on the bare floor. Not a member of the household must come near. She must

go down into the valley alone. No food is given for three days, when, if alive, she is given a mixture of bran and cold



One of Doctor Lemmon's patients at the Laoag Hospital, Philippines.

water. The missionary who saw this sight said that this mother did not seem to take any interest in it; her eyes were closed; unconscious, she had drifted past all cruelty that could ever come to her in life.

## Transformations at Lotumbe.

CHAS. P. HEDGES.

I see "The Gospel of Efficiency" is a much-discussed topic these days. Let me add some things to it. If we would attempt to apply "scientific management" in our work out here we might be busy day and night. But here is what the gospel does without the science. Some months ago a few young men came in to learn of the gospel. Because they were

poor boys and needed means of support we took them to work for us. One was given a wood-chopper's ax to fell some trees. He took the ax and went out. When he got out of sight he asked one of the older workmen what that tool was for. He worked faithfully, learning how to use a hoe, rake, shovel, and pick. To see him trying to rake up trash with the rake-teeth pointing upward, and then



not succeeding, then using his fingers, is one of our many sights for amusement. But when he will carry a load of ten pounds in a fifty-pound barrow, it seems the limit is reached. All this time the real gospel is finding a place in that man's heart. While he is learning of the Carpenter of Galilee, he is learning how to become useful himself. By the time he knows enough to want baptism he has learned to use all the tools except those of the carpenters. This man in a year or two will build himself a real home, having a nice yard and garden. Then he will come up to us and say, "White man, I've been a Christian for a long time, I want to go out to other parts and tell of the gospel which has done so much for me."

The gospel has changed many men and women from savages into quiet, peaceful citizens. It has not only changed the man's manner of life, but it has given him ideals to work for. It makes him feel he is a high-priced man, and he must make good.

There has not been more joy in my life greater than my service out here. At first everything was new—I myself was new. I looked on every one with a

curious eye, and was stared at likewise. I heard every one as "trees," and was heard the same. That period is over. I can understand very well the conversation of the people and can make myself understood. When men come up to me and say, "White man, tell us of God," I gladly tell them stories which they treasure. When I say, "That's all for this time," they all say, "Thank you."

Here at Lotumbe our inquirers are reaching close to one hundred. Shortly we expect they will go beyond. Of this number we hope to baptize fifty. If a doctor and another missionary were here, almost every convert would become a preacher. We feel our limit every day. Every one accuses every other one for working too hard. We don't want to be invalidated home, but if we try to keep our work going as it is now, some one is going to fall under the strain.

Every other thing is so encouraging it is so hard to restrain one's self from overworking. God is blessing us and our labors *abundantly*. The churches are enthusiastic; the inquirers are anxious, and everything points toward a harvest far beyond our previous years.

*Lotumbe, Africa.*



Heathen women at the market, Longa, Africa. They have come from a distance with baskets of vegetables and fruits. The picture shows the mode of dress among these savage people.

# The Love That Gives.

WILLIAM REMFRY HUNT.

The love that lives is the love that gives. This is the art of love. It is the essence and heart of the gospel. It is in the acts of love that we see the best and use the best gifts of life. The life that wins is the life that loves. So it is we are led to see and know the love of God. Love is the grace that abides. It lives in that "upper air" in "God's climate" where all the graces vie with each other to do homage to the grace that is crowned, enthroned, and exalted above them all.

"God so loved the world that he gave"—is the epic that will be sung among the angel choirs through all the eternities. It was the love that gives that made Christ incarnate. It revealed God. It interpreted the Savior's life. It is ever illuminating the Divine Spirit's mission. It told us of God in attributes, character, and purposes as no other flashlight in the chain of religious faiths had ever made manifest. It touched the highest summits of life in teaching us that love supplies needs, lives its deeds, makes its consolations articulate, pushes its graces into those places which challenge consecration and into avenues which call for sacrificial service.

When we are able to realize something of the measure of the love of God it will not be hard for us to love those who are farthest away from God. It will give us a new impulsive love to save those "other sheep" that are still far away from the fold. We can never win men if we do not love them. Only hearts that bleed can move human hearts. Calvary must ever precede the throne. The price of the crown is the cost of the cross.

"God so loved the world that he gave"—is the lost world's evangel. It is their liberation manifesto. Solemn fact it is. Two millenniums since our blessed Lord sounded out his great commission wide as the outstretched hands that pointed to the uttermost parts of the earth, and yet—O, think of it, ye who dwell in lands of culture, light and blessing, there are to-day still a thou-

sand millions of our race in the bondage and shadow of death.

Horace Bushnell says: "There is one more revival needed among us, and that is the revival of Christian giving. When that revival comes, nations will be born in a day."

Henry Drummond said the greatest thing in the world was love. He referred to the love of Christ in the hearts of men. He told his world-audience of students that human love changes, friendships grow cold, the dearest and sweetest of earthly ties break up, but that the love of Christ will distill perennial fragrance. He knew it in his own life. It was one clear vision of Jesus Christ as the Lord and Master that changed Henry Drummond from a cool, scientific analyst, working in the laboratories, into a warm, rapturous devotee of the Christ. It set him working on a new alchemy that turns leaden motives into golden conduct. He had caught a vision of the love of God. It illuminated his life, quickened his mind, charged his ideals with a new vitality, and took from the quarries of his mind all the gems and treasures of his character and invested and fashioned them into a new life temple.

"Thoughts that breathe and words that burn" impress us in these days of magnificent opportunity in China. New and whitening horizons are all about us. While the keenest vision breaks down at the nearest horizon, it is easy to predict that within the next decade will be decided the spiritual or the material conquest of China. The issue lies with us. We are the stewards of an awful responsibility.

O, for a revival in the grace of giving! Should the stewards of Christ, the custodians in trust with the evangel, fail in this nick of time, it will be a travesty on our faith and a withering shame on our discipleship. Let the summons and the challenge of heathenism nerve us to heroism, to devotion, and to sacrificial giving. In the exact ratio of its fruition must every tree be valued. So we must



give to live. The highest church steeple on earth is not as near heaven as a sack of flour left in a poor woman's cellar.

*One clear vision of the Christ on Calvary* should give us the revival. It would thrust us out of ourselves. It would create a new *primum mobile* in every disciple. Each pulpit and each home would be a new projectile force in declaring the love of God. It would give purpose, amplitude, intensity, and success to the church. Sermons would never be "dry," and there would be no

more "cold storage" churches unable to pay its own minister. The prayer life of the churches would receive a hundred-volt power from a new dynamic, and each church would be sending out its Living-link missionary among the unevangelized millions to declare the unsearchable riches of Christ.

"Make channels for the streams of love,  
Where they may broadly flow:  
For love has overflowing streams  
To fill them every one."

*Chu Chow, China.*

## Co-operation and Unity.

JAMES L. BARTON, SECRETARY CONGREGATIONAL FOREIGN BOARD.

No charge against missions and missionaries has been so persistently and even viciously made as that they are spreading sectarianism among non-Christian peoples and exhibiting to the East the failure of Christendom to work in harmony. There has been some ground for such a charge, especially when made by those who have never vis-

ited mission fields or who have little except inference upon which to base it.

It is true that missionaries sent by different communions have gone out to establish work that in a more or less direct manner has some special relations to the supporting church or churches. In this way Baptist, Methodist, Episcopal, and Presbyterian churches have been or-



Teachers in the University of Nankin, Nankin, China. There are nine American professors, three Disciples, three Presbyterian, three Methodist, and thirty Chinese teachers. The school has 500 pupils, and will no doubt soon have one thousand.

ganized among the native populations in the great mission field.

At the beginning the mission stations of the various societies and boards were for the most part widely separated, and the native Christians from one field saw little of their Christian brethren from the other fields. In such cases it made practically no difference to which communion they belonged. The label "Christian" was the prominent feature, while the denominational title became secondary.

As these various missions expanded, the separating, unoccupied areas were covered, and at the same time union meetings of these communities began to be sought. It was then quite impossible for the native Christians of any country to recognize any vital difference between the Northern and Southern branches of the American churches, whose division originated in questions gathering around our Civil War and had been happily settled for a generation. Neither could the difference existing between the main bodies of the Church of Christ be so explained as to convey to the mind, say, of an intelligent Chinese, the idea that these differences were worth perpetuating. Why should a Chinaman call himself a Scotch or an Irish Presbyterian, or an Indian in Northern India label himself a Southern Baptist?

In the meantime the missionaries of all these organizations were confronted with the enormity of the task before them. All about were millions of people who had never heard of God or of Christ or of salvation. It was impossible even in the lifetime of the missionary upon the ground, and with the combined resources in sight, to reach an appreciable fraction of them with the simplest story of the gospel. There was no time to explain denominational differences or even to make generally intelligible the denominational names which the people could not pronounce. . . .

These conditions drew the missionaries of all churches together in their common endeavor to Christianize the country to which they had been sent. Union and interdenominational schools, union medical work, and, in these days, union churches have emerged rapidly and in

great numbers. This movement has gone so far that upon the mission fields, as in North China and in Southern India, there are theological training schools controlled, directed, and supported by different denominational boards and missions for the purpose of training ministers for work in connection with all of them. At the present time there is no little talk in China, Japan, and India of a national Church of Christ that shall bear the name of no denomination.

This spirit of co-operation, compelled by the greatness of the task to be accomplished and by its urgency, led to the creation of conferences in the mission field in which missionaries of all denominations took part, and where general principles and methods of work, as well as facts relating to work in the country as a whole, were presented and discussed. Some of these conferences, like those held in Japan and China and the decennial conferences in India, proved notable events and have exerted a wide influence over the work in their respective countries.

Out of these conferences have grown national missionary organizations or committees, interdenominational in composition and character, commissioned to work in the interest of the missionary cause as a whole and not for any denomination. From these committees have come wide-reaching interdenominational publications, both for their respective countries and for Christendom, and through them the work in the field has been united, solidified, and strengthened. . . .

Christian missions have been for the last century, but more especially for the last fifty years, the great force binding together, both at home and abroad, what were formerly rival if not contending denominations; and they are now welding them into a co-operative body, working in harmony under the leadership of their one Lord and Master. Foreign missions would have justified all that they have cost in life and treasure if they had accomplished nothing but the massing of Christendom for the winning of the world to Christ.—Taken from July *Missionary Herald*.



# One Thousand Christians in China.

DR. ELLIOTT I. OSGOOD.

When the Chinese annual convention of the Church of Christ met in Nantungchow last month and summed up their reports, a great song of praise rolled up when they found the Chinese church of the China Christian Mission had 1,024 members in good standing. That the good news might inspire the friends in America, word was at once started on the way, that it might reach there in time for the Portland convention.

A thousand is a good number and makes a good sound, especially since it has taken the prayer and work of a quarter of a century to reach that number. Our mission in Africa has reached the number in about half the time, and in the Philippines the missionaries rejoice in fivefold this number.

Wherein has been the difficulty which has made the growth so slow in China? The difficulty has not lain with the personnel or methods of the missionaries sent out; for every mission in China has found the same difficult work and the same meager results. Four thousand missionaries in China report two hundred thousand baptized converts or an

average of fifty converts to each missionary. Missions with a history of from sixty to one hundred years may have an average of from eighty to one hundred church members to each missionary. The China Inland Mission, the largest one in China, reports about 930 missionaries, with 28,000 Chinese Christians; an average of about one missionary to thirty Christians. Our mission shows an average of over fifty Chinese converts to one missionary. We quote these numbers to show the universal condition which faces missions in China.

In 1891 our China Mission reported forty-two members of the Church. Since then 1,700 have been baptized. Many of these have died, others have been lost sight of through removal to other places, some have slipped back into the world; but the greater bulk of those who are not now on the rolls of the churches went away themselves because the hoped-for material help and political protection was not given them by the mission, this being their purpose in entering the Church.

It is chiefly owing to this latter very predominant desire on the part of multi-



A Christian wedding in our mission at Nankin, China. The bride wears the peculiar Chinese veil.

tudes who have sought entrance into the Church—and been denied it—that the work of winning the Chinese to Christ has been so difficult. In very few parts of the globe where mission work is being prosecuted do the missionaries have to face such an intense desire for material help and protection on the part of those they are seeking to win to Christ.

Just before the Boxer year 184 converts were baptized by the mission. That was the highest number in any one year up to that time. Later it developed that a large number of these had come into the church for material purposes, as many of them voluntarily witnessed. The missionaries then took greater care and more time in teaching and examining the candidates for baptism, and it was not until the year 1909 that more than one hundred baptisms for the one year were reported. The numbers have grown until this year more than two hundred were baptized, and the total number of Christians reached the thousand mark.

Searching through the China Mission Year Book, another interesting fact revealed itself. The church membership in China is giving an average of a little over one silver dollar (China has a silver standard) per Christian for the work of the Church. Wonder if they have been copying some of the American churches in giving much to themselves and little to the Lord?

But the Nantungchow convention revealed a new note. One of the most stirring sessions was upon the subject of "The Tenth Legion." E. E. Everts, of Dallas, Tex., do you hear that? Your "hundred-dollar reward" is bearing fruit in China.

"Let our evangelists and pastors in China no more say that the gospel will cost a man nothing. He must be taught that all he has belongs to the Lord," said one of the speakers.

"When a man considers his own business more important than his Father's business, he is wandering away from God," spoke out another voice.

That convention contained only forty delegates from other stations and twenty-two local Christians, but a half of that number began that day the determination to be members of the "Tenth Legion" and to draw others into it also. A committee of one foreigner and one Chinese were appointed to lead the campaign in the mission. At a meeting last week of the workers in the Chuchow District, of the fourteen present nine are in the "Tenth Legion."

Then the Chinese at the convention began another project. Will they carry it through? We pray they may. It was nothing less than a Christian orphanage to be begun on the farm of a Chinese Christian family and supported by the Chinese. Their beginning is small; they are only asking for \$300 silver to begin with this fall, and they appointed members for each station who should see that the local Christians were interested in the affair. Our own Chuchow Christians have guaranteed more than their apportionment, and if the other stations respond likewise, this fall will witness this new work begun.

But the healthiest note of the convention was struck on a Saturday evening, when just the leaders were present and the pastor's relation to business and law was discussed. Could the pastor be interested in some business as a "side line?" Could he enter into the legal difficulties of his flock? Could he appear before the officials in their behalf? The foreigners back in the rear sat quietly but full of joy while unequivocal and unanimous "no's" rolled up after the discussion of each of these questions. The leaders of the Chinese church have found themselves, and their relationship to their flocks and to the Great Shepherd of all. The Church in China is slowly cleansing herself, and the increase in number of baptisms which has begun in the last few years is to increase. If it has taken twenty-five years to reach the thousand mark, in a fifth of that time they will reach the two-thousand mark.

*Chuchow, China.*



# Sow the Whole Field.

S. S. HOUGH, FOREIGN SECRETARY OF UNITED BRETHREN CHURCH.

Protestant Christendom united to evangelize the world—that is the outstanding fact of the World Missionary Conference at Edinburgh, and without doubt the most significant event in Christendom for the last four hundred years. The Christian church is being gripped with Christ's message that the field is the whole world, and the good seed are the children of the kingdom; that there can never be a world harvest until the seed of the kingdom is planted in all the world.

And right here is the chief difference between Christian work in the United States and in non-Christian lands. Here we have in large measure the "living seed" on the ground. Twenty millions of Protestant Christians are scattered in all parts of the United States, with one ordained minister as leader for every six hundred and fifty of our population. While new territory must be occupied with the growth and change in our population, and new churches and educational institutions must be erected and equipped, yet, without doubt, the chief work here is to vitalize the Christians already in our churches, and to set this vast force to work by making each "living seed" a propagating center.

On the foreign fields it is very different. After eighteen hundred years since Christ commanded "Preach the gospel to every creature," there still

remain vast stretches of country with millions of people without one "living seed" of the kingdom in their midst. Without question, the work of first concern for the Christian church should be the planting of this long-neglected field with missionaries at the earliest possible date. For this great unfinished task the boards are calling for one missionary family for every twenty-five thousand of the non-Christian peoples. It is useless to pray for this great neglected multitude sitting in darkness when there is no messenger from God in their midst. Let our prayers go up to God that He may send forth laborers into this whitened harvest, and then let us give adequately for the support of those who go.

Viewing the world's present need, the expert leaders who reported at Edinburgh on "The Home Base," declared: "No society and no church can afford to stand still. The only hope of missions lies in unceasing advance along every line of Christian endeavor, through every crumbling barrier, into every strategic center, increasing in volume, courage, faith, and power as it advances, until the very gates of hell can not prevail against it. A church that is not enlarging its effort for the conquest of the world, and pushing out its forces in increasing numbers, and multiplying its contributions for their support, is either a dead or dying church."

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## Report from Australia.

The work under our supervision continues to progress in the South Sea Islands, where we have workers on the Islands of Aoba and Pentecost. We have lately suffered disappointment. A terrific hurricane swept over the whole of the islands, wrecking steamers, cutters, and luggers, and doing a good deal of damage. Unfortunately the motor

launch used by our Brother Purdy was sunk in deep water, with no hope of it being recovered. The motor launch *Endeavour*, used by Brother Filmer, fortunately weathered the hurricane and escaped. We thank God that, notwithstanding the severity of the elements, no lives were lost connected with the mission. Our Brother and Sister H. H.

Strutton have reached Baramati again after their furlough and are now settled down to active work.

Our annual offering on July 2d promises to be a record one.

The Foreign Missions number of the *Christian* has caused great interest and is everywhere favorably spoken of.

There have been several additions lately in the islands, our missionaries baptizing five at Lombahi—these five being the first in that district. Ten others were baptized at Bigkalata on Aoba on June 4th.

We have to meet a difficulty in the

New Hebrides group, for, unfortunately, the French and other traders are selling grog, rifles, and ammunition to the natives. These articles are prohibited, but in spite of this they are being sold, and the natives in some cases, excited and under the influence of the grog sold, use their weapons to disastrous effect and make the missionary's lot hard and the work very difficult. The committee is approaching the Minister for External Affairs to see what can be done to stop the abuses. In the midst of the discouragements there are very many encouragements, for which we thank God.



Bontaci, a Bolenge evangelist. It was a case of get the leopard or she would have got him.



# IN CONFERENCE TOGETHER

[NOTE.—This month we open this department in THE INTELLIGENCER for practical plans to aid the cause of missions and systematic giving in all the activities of Church, Sunday school, Brotherhood, and Christian Endeavor. We invite suggestions, questions, and reports from all persons and sources, where methods are desired or things have been done. If you seek information or discussion concerning any sphere of missionary activity, or have succeeded with some good plan, write it to us and mark it for this department.—THE EDITORS.]

## A MISSIONARY PRAYER-MEETING.

Upon returning, this fall, from the summer outing, the prayer-meeting needs immediate attention. To start the season with a good spiritual prayer-meeting will aid and invigorate the whole religious life of the congregation. "My house shall be a house of prayer for all nations," which means *in behalf* of all nations, as well as *to be occupied* by all nations. The church must ask God to take away the haze of distance and fold before us the corners of the earth. No lectureship, social gathering, Bible study or teacher-training class can take the place of the prayer-meeting. Write this deep in your consciousness: there is going to be no spiritual awakening at home when there is ignorance of or indifference to the wider interests of God's Kingdom. Suppose, then, we replenish the spiritual fire in our own congregation, the first thing this fall, with a missionary topic for our first mid-week prayer-meeting. Watch the result, and report to us how it worked.

First, some general suggestions for a successful meeting. The more people you get to take part in the meeting, the greater the interest.

Let the leader direct, and not monopolize.

Have many short prayers.

Assign to a number of persons on the

Sunday previous the definite object for which you wish them to pray briefly. Let the prayers be premeditated as well as the talks.

Let there be short periods for voluntary prayers or speech. Too much formalism frequently frustrates freest feeling and enjoyment.

Announce some striking topic on your bulletin board; as for instance, "An Hour in Cathay."

Here is a program for our prayer-meeting upon China:

1. Two devotional hymns.
2. Prayer for the leadership of Christ in new China, by the leader.
3. Reading in concert Acts 1: 1-12.
4. Two hymns, one at least a militant hymn.
5. A map study of our mission stations in China.



6. A seven-minutes' address, "The Changes in the Chinese Empire." (See "Breaking Down Chinese Walls," by Dr. Osgood, chap. 8.)
7. A seven-minutes' address upon the reforms in China, foot-binding, opium traffic, infanticide, cutting off the queue, etc.
8. A seven-minutes' address, "The Organization of Our Work in China."

(See "History of the Foreign Society," chapter on "China.")

9. A five-minutes' address, "Medical Missions in China." (See *MISSIONARY INTELLIGENCER*, September, 1910.)
10. A three-minutes' address upon Dr. Macklin's work. (See "Under the Shadow of the Drum Tower," by Mrs. Garst.)
11. Five minutes with our Chinese missionaries. A quiz on giving all their names. (See *MISSIONARY INTELLIGENCER*, November, 1910, or "History of the Foreign Society," for the complete list.)
12. Ten minutes of short prayers for—
  - a. The native Christians in China.
  - b. The native helpers.
  - c. Our Bible College.
  - d. The medical work.
  - e. Our missionaries and their families.
  - f. The growth of Christian union in China.

Mark well the suggestion above in assigning these prayers.
13. A seven-minutes' address, "China appeals for Christian Union." (See *THE MISSIONARY INTELLIGENCER*, December, 1910.)

14. Three-minutes' season of silent prayer, followed by prayer by the pastor.
15. A missionary hymn.
16. Prayer and benediction.

Have sample copies of the *MISSIONARY INTELLIGENCER* for distribution after the meeting, one for each family. Subscription price, 50 cents. In clubs of five or more subscriptions, 25 cents each. To any church, Brotherhood, Sunday school, Endeavor society, or individual who secures fifty subscriptions at 50 cents each we will send a premium of a library of ten splendid missionary books.

From the office we shall be glad to loan photographs of the missionaries, Chinese papers, or information; supply books named at cost price, or suggest and send others at published cost price. We shall be glad to furnish free any required number of sample copies of *MISSIONARY INTELLIGENCER*. We shall be glad to have you report your success of this prayer-meeting. Send your communications to Box 884, Cincinnati, O., marking it "Department In Conference Together."

## Briefs from the Workers.

Nine baptisms in Sendai District during the month of June. Miss Rose Johnson has 120 pupils in the new Sunday school at Iezaka. Her work among the women in Kukushima is very encouraging.

The Japanese pastor at Sendai, Mr. Jingo Kokubun, will start to America the 28th of July. He expects to spend three years in Drake University, and then return to Japan more perfectly prepared to evangelize his own people.—C. E. ROBINSON.

The land matter is settled, and the contract signed. For a small rental per annum we get a few acres which can be used for building purposes at present. As the contract has just been signed to-day, I have not time just now to give detail, but shall send all particulars in the course of five days. I think the rental better than a purchase, and the contract as good as a deed.

—JAMES C. OGDEN. *Batang, West China.*

May 29, 1911.

The glorious Fourth, and I am not going to wave a flag, make a speech, or fire off a cracker. Just going to go on my lonesome way, watch over the finishing of the hospital building, look after the patients, and be as patient as possible with the many little tales of difficulties and woes which are poured into my ears. Everybody gone to Kuling but me. Hunt will be back the end of the month, and then I am going to run away for a while. Hope the hospital will be done by that time. It is nearly so now.—DR. E. I. OSGOOD.

The work in Chuchow grows steadily. My whole time has been put in in building up the country churches. I have baptized twenty-one in my recent visits with our Chinese evangelists. The evangelization of this great district is being done in faith and hope and love. In our old camping ground the fires burn clear and steady. We enjoy the confidence, fellowship, and enthusiastic



co-operation of all the evangelists and the many converts of early years' toil who have grown in grace and in power. I am building a memorial chapel to the memory of my sainted mother.—W. R. HUNT.

*Chuchow, China.*

The work is progressing nicely. I had two baptisms to-day—two business men, silk weavers. Though the boys' and girls' schools have dismissed for the summer, we had eighty at Sunday school; thirty-three in the primary class.

After the morning service a few of the men talked, over their teacups, of the orphanage which our Chinese churches are establishing, and in a few minutes \$23 was raised for this enterprise. I will write more of this later.

We have carefully examined twelve or fourteen other enquirers lately, most of whom will be baptized next Lord's Day.

As I write a neighbor boy reports to me that his father has died of cholera, and says there is much of it in the city.

The missionaries are all well.—FRANK GARRETT.

Sunday, May 21st, we dedicated the little chapel at Wawa in Cavite Province, making the second dedicated since January 1st, and the tenth since I took charge of this district (Tagalog Province) two and a half years ago. This is a small structure of nipa and bamboo, the cheapest of materials. Humble as it is, this little chapel represents much devotion and self-denial on the part of the little band there. It was beautiful to see the pride and rapturous joy the brethren took in their new church home. Many brethren came from neighboring churches, among whom were several evangelists who spoke at their best. The fatted pig was killed and roasted. A rich feast for both soul and body was enjoyed. It

was a most happy occasion, a high tide of good cheer and sweet Christian fellowship.

We are all well. Mr. Kershner has recovered his former state of health. All goes well.—LESLIE WOLFE.

#### GROWTH AT MONIEKA.


Am just returning from a two weeks' visit to Monieka. Will be at Bolenge to-night. There were seventy-eight baptisms at Monieka, May 28th. Will write in detail later. Sixty evangelists sent out by Monieka church.

We stopped at Longa for a few minutes this morning. Brother and Sister Eldred are well, and report the work in splendid condition. A letter from Mr. Smith to-day is full of enthusiasm about the prospects at Lotumbe.—A. F. HENSEY.

#### NEW BIBLE CLASS AT JUBBUL-PORE.

Just before I was compelled to leave to bring Mrs. Brown to the mountain, we started a Bible class at the East Gate Street chapel, consisting of several teachers who have a high standing in the city. These men are not enquirers as we ordinarily use that term, but they are open-minded, earnest men who are seeking for that which will save their country from death; and we know they will find this in the "Book," if they seek faithfully and are rightly guided. We believe it now requires only a few such men as these to come out on the side of Christianity to cause a landslide into the Church in our city. There are hosts already who are intellectually won to Christianity; but precedent and leadership count for much in China, and what we now need is such men as these to lead the way. We pray that our Bible class may find these men.—G. E. BROWN.





# AMONG OUR MISSIONARIES



## Letters from the Field.

### CHINA.

#### BREEZES FROM THE HILLS OF CHUCHOW.

W. REMFREY HUNT.

Chuchow District is favored in its landscape as well as in its unique position for evangelism. Along the route to the first founded village church we met many members and friends. It is four years since we were at home in the work in this the field of our first love. It is so different from the din and confusion of the immense city of Shanghai, and the busy, open port scenes of Wuhu. The country missions seem to have the special features of accessibility to the people and the opportunities to evangelize. It is twenty-two years since we first located in Chuchow, and the progress and the changes are many, while the outlook is as bright as the promises of God. In this service visions turn into life-realities.

As we rode into the village of Yu Ho Tsz we were warmly greeted by the disciples. The little church had on their own initiative called in a Chinese teacher to teach a band of the boys. He came from the famine and flooded regions, and Evangelist Shi helped him to recover and led him to Christ. After a few days of malignant fever he had passed away. It was touching to see the devotion of the little boys and the members to this faithful and so promising a believer. He was much loved by them for his modest and genuine ability. He was buried in our Christian burial ground there.

At the next village church Evangelist Shi had purchased a fine site and given it to the work. It adjoins the church and would give good ground for the village school. Mrs. Shi came in at evening from the church at Shi akia tsih, and we had evening prayers and conference over the evangelistic work of the district. These believers have developed splendidly. They have tonic in their faith. Their opiates of ease are toil and service. They have the energy of grace, and pray with believing and achieving power. We baptized, altogether, twenty-one persons in these two months. More to follow.

Evangelist Shi is a wonderful man of faith and prayer. He is an apostle of the faith. He is a giant in humility, and has the gentleness of a child in his service. Head and shoulders above many of the evangelists and believers, he shows the true seal of greatness in no claim to leadership or boast. Pray for this man of God that his life may be long given to the winning of China to Christ.

With nine preaching points with believers, and three other places opening up to systematic evangelism, the Chuchow District affords a rich field. As these disciples grow up into Christ, go out to evangelize others, and train up leaders to continue the work let the homeland churches remember that they are lights in heathenism, and that they are linked to us in faith and hope and love.

*Chuchow, China.*

### JAPAN.

#### NOTES FROM THE FIELD.

MISS KATE V. JOHNSON.

My dear little orphan girl left us April 4th, and while I know she is "Safe in the arms of Jesus," I long inexpressibly for "the touch of a vanished hand, and the sound of a voice that is stilled." Just a short time before she fell asleep she sang, "The thought of Christ's love cheers my heart," and she asked me to sing the "Glory Song" for her. She gave all her money—3.42 yen—for our building fund for the church at Sendagi. Mr. and Mrs. Rains were here, and I am so thankful for their visit. They have done us all good. They are now en route to Korea, and after their visit there will return to Japan, sailing June 7th on the Korea for San Francisco.

On the day of the funeral a fire broke out in the licensed quarters of Tokio, and, fanned by a high wind, the remorseless flames destroyed over 6,000 houses and more than a hundred lives were lost. Japanese Christians, as soon as the news was received, called upon the mayor and petitioned that the place should not be rebuilt, and those masters should not be licensed to carry on their hellish work. A great fight is on; the man next in authority to the



mayor is a professed Christian, and he came out to a mass meeting of the citizens of Tokio and attempted to make a speech. He said he had never given the subject serious thought, but he wanted all these people to know there were difficulties in the way that made the task seem almost hopeless. The audience hissed and yelled, and he was compelled to sit down while a Christian member of Parliament pleaded the cause of Japan's helpless women. Then Colonel Yamamuro of the Salvation Army came after several excellent addresses. He took the Bible, and his text was, "To the law and to the testi-

tion, and Salvation Army will turn this city upside down in their efforts to rid this city of this awful curse.

Mr. Rains is always saying something about the changes and the progress of Japan. I rejoice to have even a small part in the work here. We had a baptism last month, and several others are almost ready. I have regular meetings in the hospital now as the result of having my orphan girl there over eighty days.

Two of my girls graduated from our high school, and Mr. Rains' address to them was excellent.

MYRTLE E. HAGIN.

There were ten baptisms on Sunday, May 21st, eight from the work of the girls at our Margaret K. Long Girl's School, and two from our Hongo Sunday school. It was a beautiful sight. A naval officer, member of our church at Paris, Texas, was present, and sat there with tears rolling down his cheeks during the baptisms, and while hearing the songs he used to hear when a boy, only now in another tongue. Miss Clawson says there are still several from their work to be baptized. This is the result mostly of the earnest and untiring efforts of Miss Kiyome Kawamura, who was in Drake University, also her sister Shimaya. They are two consecrated girls who have stood by our school for girls, working in season and out of season.

We are happy, indeed, over the money for our new home. Land is bought and we are planning the house. We thank those who contributed to this good work.

Mr. C. F. McCall's language teacher was baptized yesterday. He was an Episcopalian, a man of good education, and will be able to take up the work of an evangelist at once. He has already been at work, and has three or four men ready for baptism.

One baptism from the Home mission church yesterday.

On the morning of May 31st, at an early hour, Miss Rioch's school building burned. By school time she had the roof of a detached building mended and two classes going, and on Friday morning had two buildings rented and everything going in the usual way. The kindness shown her by the city officials and others she did not imagine knew of her existence was something astonishing. Insurance covered about two-thirds of the loss. She begins building at once.

MISS BERTHA CLAWSON.

On May 14th we had ten baptisms in the Hongo church. Two were from Mrs. Hagin's work in Hongo, and eight were from



Miss Jessie Asbury, Akita, Japan, and two little Japanese orphan girls, Sheza and Suza.

mony." He spoke of the lions in the way. Some of the masters out there are members of Parliament, and sit with the chosen men of the land to make laws permitting them to carry on their sinful business. What harm can come to us in this just cause? We may be assassinated, but we could not be sacrificed to a nobler cause. As Lincoln lost his life after freeing the slaves, some of us may have to die that the women of Japan may be free. Christians hear the Master saying, "He that saveth his life shall lose it, and he that loseth his life for My sake and the gospel's shall never die." Another meeting is to be held May 6th, and the Woman's Christian Temperance Union, Young Women's Christian Association, Young Men's Christian Associa-

our women's work here at Takinogawa. Four of the eight were mothers and wives whose husbands are Christians, thus completing four Christian homes. We are very happy. Two were students in our school.

We are planning a ten days' or two weeks' evangelistic campaign among the women in Takinogawa the last of this month, or in early July.

Yesterday, with appropriate ceremonies, the beautiful bronze tablet sent us by Mr. R. A. Long, naming the school for his mother, was erected. Secretary F. M. Rains made the address. Henceforth our school will be known at home as the Margaret K.



E. W. ERSKINE,

Of Akita, Japan, starting on an evangelistic tour.

Long Girls' School. When we add the college department it will be known as Long College. In Japan we will retain the name Joshi Sei Gakuin, and all mail should be sent as heretofore.

We take this occasion to thank publicly Mr. Long and all loyal supporters of the Margaret K. Long Girls' School, and we bespeak your further interest and assistance in this work.

F. E. HAGIN

I have been for two weeks in a very successful evangelistic campaign at Chiba. Thousands heard the gospel. We gave away 20,000 Scripture portions and 10,000 invitations.

The news that \$3,000 for a lot for our home had been sent sent a thrill of joy through us all. The lot is bought and we have the deed.

Your letter of April 20th, saying Mr. Jett had paid the \$2,500 for the building also came as an answer for our prayers, and caused many thanksgivings on our part.

Our plans are well under way for the house.

All our students and preachers turned out and assisted in the Chiba meetings. Chiba is a city of 35,000, twenty-five miles away. Our mission has asked for \$1,250 gold to buy a lot for our church there. Please keep it in mind; it is a very important place.

## THE GIRLS' COLLEGE.

BERTHA CLAWSON.

Miss Ora Haight of our Christian Women's Board of Missions work at Bilaspur, India, en route for home after her first term of fruitful service in that country, was a welcome guest at this station June 25th-26th.

It was my privilege on June 25th, in company with Miss Wirick and the Misses Kiyomi and Shimayo Kawamura of our own work, and Doctor Oltmans and Mrs. Otsuka of the Presbyterian Mission to spend the Lord's Day at the Government Leper Hospital near Tokyo. There are over 300 of these unfortunates in this hospital. Miss Wirick and Doctor Oltmans carry on regular evangelistic work among them. It was an inspiring sight to see them coming into the service each with a Bible and hymn-book. Their condition is most pitiable, and yet hope and joy shone in more than one face as Kiyomi Kawamura gave them a message of cheer from God's Word. A Sunday school service was held at one of the stations on our way home. It was a great day.

## TIBET.

### LAND GRANTED AT LAST.

J. C. OGDEN.

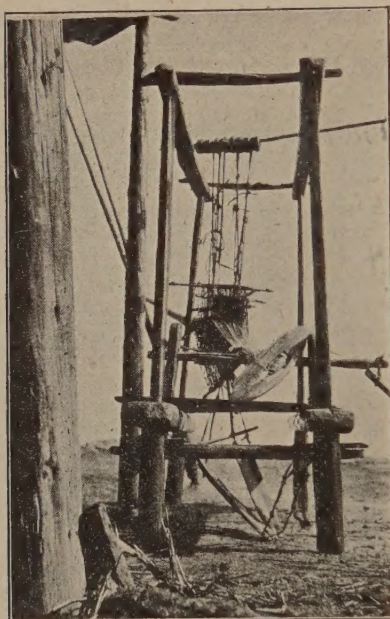
The long-standing controversy regarding land has at last been settled, and the agreement signed. This is a matter to rejoice over, and will be glorious news to all concerned.

The agreement was signed yesterday. We have all done the best we could under the circumstances, and we hope the best results will follow.

The land is just across the small river south of town, and although the land is not level, it is in a good location, and with some little outlay it can be made a nice place, and will answer the purposes of the mission. According to the local official's calculation, the land contains thirty mou, and according to our calculation it contains nine acres, more or less. The boundary lines are fixed, and whether it is more or less does not matter. Instead of purchasing the land outright, we rent perpetually for a considera-



tion of sixty taels per annum, this amount being equivalent to forty dollars in United States currency. One thousand dollars at four per cent will pay the rent, or in after years we can collect the amount on the ground. In my opinion this is better than paying a large amount as purchase price, and then later on be subject to taxes. The land will only be returned to the Chinese



A Native loom used at Batang, Tibetan Border.

Government in case there is a mine discovered, and then the Mission must be reimbursed full value at the time, and the amount must be agreed to by the Foreign Christian Mission. The Foreign Christian Mission is at liberty to return the land to the Chinese Government at any time of its own accord, and the rental stops. They can not ask us to return it except in the case of a gold or silver mine, or other paying mine, and then they must have proof. I can see no evidence of any mine, so I think we need not fear. We are at liberty to build what we please, and we are not bound to limit ourselves to this piece of land. In case they should try to limit us to building a hospital, we can easily apply for more land and get it, according to treaty. We are also to have the protection that is guaranteed in the 1903 treaty, although not expressly stated in the agreement. Our Mission keeps three copies of the signed contract, and our minister in

Peking gets one to keep on file. Six copies go to different Chinese officials to be kept on file. If you so desire, I shall send one copy to you to keep on file; if not, we shall keep them here. They are in Chinese, and would not be very instructive to those who do not read that language.

You can imagine how glad we are, and how we hope and pray that this settlement of the land question may mark the beginning of a new era in our work, and that all may be for the glory of God and Christ our Savior.

*Batang, West China.*

## INDIA.

### ENCAMPMENT AT BILASPUR

H. A. EICHER.

The hot season is now over, and the rains are here. The heat in Bilaspur this year was a little greater than last year. It reached 117 in the shade this year. However, I stood the heat well this year, and kept free from the spell of sickness that took me down last year. We are now having good rains, and everything looks nice and green. Signs point to a good year again for the farmers. They are now busy plowing their fields. It looks strange to see a number of bullock or buffalo teams plowing in a small field, and more so when the field is covered with water. The mud walls they build around the rice fields especially, but also around others, keeps the water in, and in level fields, as the rice fields must be, the ground is sometimes entirely under water when they plow it, though they don't usually plow them that way.

The summer vacation is over for our Bilaspur school, and work began this week again. The house is as full as it can be, so that classes interfere with each other. Two classes are sitting where one ought to be. There are enough children in the one class to occupy the room. It makes it very difficult to work, and the teachers can not do proper work. We are also short one teacher, and one teacher is trying to do the work of two. If we would have the other teacher we would have a place to put his class away from the other teacher's class. We will shift through this wet season yet, in view of the prospect of the new building or enlargement. We hope to get the plans and get to work on it as soon as possible after the rains.

To-day we had a meeting in the school in honor of the crowning of King George. We had a good meeting, and some good speeches by the teachers and another of our workers. The benefits from the English Government and loyalty to the Government



were emphasized, and are regularly taught in our schools. This evening we have a meeting in the church. This afternoon our school is joining in some general sports. Prizes will be given to the winners. We are hoping that our school will capture some of the prizes.

Mr. Saum is now on his vacation, and has been gone four weeks; so I am alone at the helm again, but all is going nicely. We succeeded last week in getting the long hair cut from a number of our village Christians who have been holding on to caste while trying to reap the material benefits of being Christians. We have been trying long and hard to get their hair cut, but they resisted to the end. Some of them would rather come out openly as Chamars than have their hair cut. With their long hair they can pass for Chamars anywhere, and have the benefit of their help and association in other villages. It is a stumbling block and a hindrance to the cause, a denying of Christ before their fellow-men. So we have endeavored to make them come out distinctly for Christ, and last week we succeeded in getting fifteen heads of hair cut. I consider it a distinct victory. Now for deeper spiritual teaching and character development.

*Bilaspur.*

## THE JOY OF ENLARGEMENT

H. C. SAUM.

The letter of the 18th of May telling the good news that Brother Coop is providing \$1,000 for enlarging the Bilaspur Boys' School, came to me yesterday. This is indeed very cheering news, and I assure you we are very grateful to both the committee and to Mr. Coop for this grant.

We appreciate it especially at this time, as the conditions that obtain in our Mission in the Bilaspur District make the present a propitious time for enlarging, and this providing for the better education of our Christian children.

We have over 150 Christian children in that district, aside from the Orphanage, and some twenty of these are now ready to be put into the first class of the English Middle School, which it is proposed to make the school in its enlarged form. The pupils, you likely understand, have finished the fourth Hindi standard before they may enter the English. From then on their work, for the first couple of years, is in both the vernacular and English.

Having completed the four years' course of the Anglo-vernacular, or English-Middle, the boys are admitted to High School, and from which, after passing a three years'



MOST OF OUR NATIVE CHRISTIAN TEACHERS, HARDA, INDIA.



course, they enter college to receive, after two years, the F. A. degree, and two years later their B. A.

You will be glad to hear, if you have not heard from Brother Cunningham, that Prem Singh, one of three Orphanage boys sent to Harda from Damoh three years ago, recently passed the High School examination. We regret the other two did not pass, but rejoice with this one. He is the first boy of our mission, and the first Christian boy to pass the High School examination.

We badly need more and better educated Christians in our stations, and especially men who have been from the first of our own Mission. We have a few good men who have a pretty fair English education, who came from other Missions. Brother Biswas, of Damoh, is an F. A.—*fail*—an expression common to examinees who took an examination but failed to pass. In fact, unfortunately, many Indians seem to think that to be an F. A. or B. A. fail is almost equal to having passed, arguing that they could have passed if the examiners had not been prejudiced in some way against them.

I feel that I must henceforth be a more earnest advocate of educating our Christians; not to the exclusion of the Hindus, but I feel that perhaps too much money has been spent both by Missions and Government upon the higher education of Hindus and Mohammedans.

The Government's system of education, apart from moral and religious instruction, is a very live issue, and many feel it has been found wanting.

I recently married four Christian couples in Bilaspur. One feature worthy of note was the fact that five of the eight young persons are children of our Christian families. This indicates growth, and it means responsibility.

I feel that Brother Balchand, a graduate of Jabalpur College, whom I put in charge of Nipaniya village congregation in May, is going to make a good helper there. It is a difficult field. The Christians are so immature, and have been much given to begging and dependence upon the Mission. We are trying to make them stronger and more independent.

We are all well.

#### THE CAUSE AT HARDA.

C. C. DRUMMOND.

Our work is going on very well now. We have opened a branch dispensary in Rahet-

gaon—one of our out-stations. The work in that field is promising. Samson Powar is in charge of the dispensary in Rahetgaon, and we have a man by the name of T. F. Franklin in the medical work in Harda.

The plague affected our work very much this year, but the attendance at the dispensary is very good now. During the summer vacation we have had some of the teachers and students out with the evangelists in the villages preaching. We have found it a good plan. They gave very encouraging reports of the work.

I think we realize something of the difficulties the committee at home has in raising money and sending out workers. You have our sympathy and prayers.

Perhaps I should mention that we have not begun the new hospital yet. The plans must first be submitted to the Advisory Committee. The next meeting of this committee is to be in July, and we hope to have the plans ready for that meeting. Then, too, we can not build during the rainy season. We hope to have things in readiness so we can commence right after the rains with the building.

Mrs. Drummond and the children are in Landour, where Donald, Lois, and Clarence, Jr., are in school. They are all getting on very well.

#### HARDA NOTES.

Recently a Hindu died. A few moments before his death his wife slipped away, and, covering herself with oil, set it on fire and rushed back to die with her husband. It seems to have been an imitation of the "sati," *i. e.*, the burning of the widow on the funeral pyre with her husband, stopped years ago by the English Government. Since the incident there has been quite a correspondence in the daily papers. A paper edited by Hindoos wrote up the incident as "a suicide." The relatives, some of whom have received an English education, protested, and wanted it written up as a noble deed of "self-immolation" and wifely devotion. The correspondence shows that the best educated Hindu men do not long for the "good old times" before English rule.